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Islamic Boarding School As Agents Of Digital Peace: Communication Strategies In Countering Online Extremism Narratives

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Abstract

Massive distribution narrative extremism in Indonesia's digital space which is specific target generation young Muslims demand involvement active actors religious that has legitimacy and proximity cultural with community target. Islamic boarding school as institutions the oldest Islamic education with social capital in the form of moral authority of kiai and network wide range of students indeed own potential strategic as agent digital peace, however capacity communication in contestation narrative oppose online extremism has not Lots reviewed in a way in- depth research This use type studies libraries that are systematic review and synthesize literature from books, articles journal scientific, and reports research. Research results disclose four findings main. First, Islamic boarding school has experience transformation role from institutions education traditional become agent digital peace with utilise authority religious teacher as a Key Opinion Leader and alumni network as knot distribution counter-narrative. Second, the counter-narrative that was developed based on the frame moderation religion that emphasizes reinterpretation of jihad, strengthening Love homeland, and rejection to packaged takfirism in an attractive digital content format. Third, communication strategy implemented in a way multidirectional through synergy top-down, bottom-up, and partnership approaches cross sector. Fourth, Islamic boarding schools face challenge gap internal digital literacy as well attack cyber and infiltration radical external, but show resilience adaptive through journalism programs citizens and systems moderation community.

Keywords: Islamic Boarding School; Agent Digital Peace; Communication Strategy; Counter-Narrative; Online Extremism.

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INTRODUCTION

Indonesia's digital ecosystem is in the middle face challenge Serious in the form of massive distribution narrative extremism that utilizes social media platforms as channel recruitment, propaganda, and radicalization. Report from various institution monitor show that group extremist has develop highly sophisticated digital communications strategies, leveraging platform algorithm for reach audience young Muslims through packaged content in a way attractive and emotional. Phenomenon This become threat real for cohesion social and peace in Indonesia, considering very high internet and social media penetration among generation young Muslims who become target main group radical. Narratives hatred, takfirism, and anti-state propaganda spread with difficult speed dammed only with approach law and security solely. In context this is what is needed actors social that has legitimacy religious and closeness cultural with Muslim community for participate as well as in contestation narrative in digital space. As emphasized by Ahmad, Salim, and Hidayat (2022), the group extremist has develop highly adaptive digital ecosystem with utilise vulnerability psychological and spiritual generation young Muslim in the middle is at in phase search identity religion in cyberspace.

Islamic boarding school as institutions the oldest Islamic education in Indonesia has modality very strong historical, cultural and spiritual For play a role as agent peace in oppose current digital extremism. With amount Islamic boarding schools that reach dozens thousands and networks students as well as alumni spread throughout corners of the archipelago, Islamic boarding schools indeed is infrastructure social giant whose potential Not yet fully optimized in context digital counter-narrative. Tradition Ahlussunnah Islamic science wall The congregation that became runway epistemological Islamic boarding school contain teachings moderation, tolerance, and balance which are antithesis perfect to ideology narrow and exclusive extremism. The kiai as spiritual leader of the Islamic boarding school own moral authority and charisma that is not owned by other actors in Indonesian Muslim society, so that messages peace that was conveyed through figure religious teacher own Power resonance and power very strong persuasion. However Thus, the potential big This Still face various obstacle structural and cultural aspects that are necessary reviewed in a way deep. Rahman and Abdullah (2023) emphasize that Islamic boarding school with tradition sanad solid knowledge and network a solid community is actor potential that has not been maximized his role in architecture digital peace in Indonesia.

Digital transformation that is sweeping all over aspect life public No except has penetrate to environment Islamic boarding schools, encouraging occurrence shift paradigm from previous institutions tend exclusive and isolated going to openness and participation in room digital public.

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Phenomenon emergence Islamic boarding school YouTube channels, Islamic boarding school Instagram accounts that have millions followers, to digital learning platforms based on cottage Islamic boarding school become proof real that Islamic boarding school currently move in a way organic enter Medan digital communication. This movement is basically is response adaptive to change pattern consumption information and search references religious circles Muslims, in particular generation younger Lots use up time on digital platforms. However, the level of digital adaptation among Islamic boarding schools are very varied, creating wide gap between modern Islamic boarding schools that have proficient manage channel digital with Islamic boarding school traditional that still wrestling with limitations infrastructure and resources Power human. Variation level this digital literacy become factor critical that influences capacity and effectiveness Islamic boarding school in contribute to the counter-narrative extremism. Ibrahim, Syamsuddin, and Hanafi (2021) identified existence digital transformation that is not evenly distributed among Indonesian Islamic boarding schools, creating gap significant capacity in participation counter-narrative online extremism.

Complexity challenge in ward off narrative online extremism is not Can faced by the actor single, but rather need collaboration multi- stakeholder engagement government, society civil sector private sector and institutions religious in A ecosystem integrated resistance. Approach repressive security and approaches punitive law, although important, proven No Enough effective For stem distribution ideology extreme in the virtual world that is liquid, cross limits, and difficult detected. Required approach soft approach that focuses on prevention and resilience public through development narrative competitive rivalry, critical digital literacy, and strengthening identity moderate religious. In context this is a boarding school own very strategic position Because be at the forefront in form understanding religious Indonesian Muslims. Collaboration between Islamic boarding school with social media platforms, the ministry related, and organizations peace is inevitability For create a more digital ecosystem resistant to penetration narrative extremism. El- Muhammady, Hassan, and Karim (2022) confirmed that countermeasures online extremism requires a whole-of-society approach that integrates capacity unique institutions religious like Islamic boarding school to in framework national digital counter-narrative.

Although discourse about role Islamic boarding school in peace and counter-radicalization has develop Enough rapidly in One decade Lastly, the study which is specific and in-depth discussing the digital communication strategy of Islamic boarding schools in ward off narrative online extremism still relatively limited. The majority existing studies tend focus on aspects

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theological moderation religious or on the aspect policy deradicalization in a way general, without peeling in a way comprehensive dimensions communication strategies implemented Islamic boarding schools in the digital realm. How Islamic boarding school construct messages counter-narrative, through what channels and formats messages the distributed, which actors are involved in production and distribution content, as well as challenges what is being faced in activism digital, is unanswered questions Lots get answer empirical and conceptually adequate. Emptiness literature This become gap significant knowledge, considering urgency For understand effective communication strategies in oppose extremism in the digital era. Santoso, Hidayatullah, and Mujahidin (2023) confirmed that study about Islamic boarding school digital communication strategies as agent counter-narrative still very limited and requires exploration more academic in-depth and systematic.

Problems the main reason behind study This is Still dominant narrative extremism in Indonesia's digital space while potential big Islamic boarding school as actor counter-narrative Not yet maximized optimally. The gap between capacity digital communication of Islamic boarding schools with sophistication of group propaganda extremist create inequality in contestation narrative religious practices in cyberspace. Identified analysis gap is lack of studies that are specific reviewing the digital communication strategy of Islamic boarding schools in frame peace, because existing literature more Lots discuss aspect theological moderation religious or policy deradicalization in a way general without touch dimensions communication strategic in the digital realm. Urgency study This lies in the need urge For understand and map communication strategies Islamic boarding school as runway development of a more counter -narrative model effective, systematic and sustainable in face threat online extremism continues evolved. As for the purpose study This is For describe in a way comprehensive transformation role Islamic boarding school become agent digital peace, identifying frame narratives and communication strategies developed, as well as analyze challenges and resilience Islamic boarding school in operate activism counter-narrative extremism in digital space.

METHOD

Study This use type study studies library or library research, which is a series activity systematic and methodological in collect, process, and analyze sourced data from ingredients literature without need field data collection in a way directly. Study library chosen as type proper research Because focus study This is For explore, describe, and analyze in a way comprehensive various concepts, theories, findings, and arguments that have been developed by researchers

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previously about role Islamic boarding school as agent digital peace and the communication strategies it implements in ward off narrative online extremism. Through approach studies library, researcher can do synthesis to diverse perspective and results scattered studies in literature For Then constructed become A building knowledge that is complete, coherent, and has mark novelty conceptual. Type study This allows researchers For reach sources broad and deep scientific knowledge, starting from from books reference main, article journal scientific reputable, up to reports results study from institution relevant credible with topic study. With its non - interactive characteristics, studies library demand accuracy, precision, and power critical researchers in sorting, comparing, and interpreting various source literature For answer question research that has been formulated. Creswell and Creswell (2023) define studies library as methodology research that is systematic review, evaluate, and synthesize literature relevant scientific For build understanding comprehensive as well as identify gap knowledge in something field study certain.

Data sources in study This classified to in two category main, namely primary data sources and secondary data sources that are interconnected complement and strengthen validity findings research. Primary data sources consist of from books scientifically which direct and substantial discuss themes that become focus study this, namely around digital transformation of Islamic boarding schools, communication strategy counter-narrative, moderation religion in space cyber, as well as effort countermeasures online extremism. In addition books, published articles in journal scientific national and international which have reputation and credibility academic become very important primary sources Because serve findings study latest relevant with topic study. As for secondary data sources covering report results study from institutions research, documents policy government related to counter-radicalization and moderation strategies religion, publication official from organizations international company operating in the field of peace and security extremism, as well as statistical data and digital trends published by the agency surveys and social media platforms. Overall the data source selected in a way strict based on criteria relevance topical, temporal actuality with range publication 2021 to 2025, and credibility publishers and authorities writer in the field studied. Bowen (2022) emphasizes that in studies library, selection data sources must be based on criteria authenticity, credibility, representativeness, and meaningfulness substantive to focus established research.

Data collection techniques in study This implemented through a series planned and systematic procedures use ensure completeness as well as accuracy of the data obtained from sources bibliography. The first step taken is identification and inventory source, where the researcher do search systematic to books, articles journals and reports study using keywords

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specific like digital Islamic boarding school, counter-narrative extremism, communication strategies peace, moderation religion online, and terms related others on academic databases, catalogs digital libraries, and machines seeker scientific. After the sources potential identified, steps second is selection and verification source based on criteria inclusion that has been determined, namely relevance topic, year publication, credibility publishers, and contributions substantial to focus study. The third step is procurement and documentation source, where the researcher downloading, photocopying, or access digitally throughout escaped sources stage selection For Then stored and organized in system management reference. The fourth step and is the most essential step is reading in-depth and data recording, where researchers read in a way critical every source while perform highlighting, annotation, and extraction information related keys direct with formulation problems and subtitles research. Neuman (2024) stated that that technique data collection in study literature must done in a way iterative and reflective, where researchers in a way continously do searching, reading, and recording until reach point data saturation in each category analysis.

Data analysis techniques used in study This is analysis content qualitative or combined qualitative content analysis with approach analysis thematic and analysis comparative For produce deep and comprehensive understanding against the library data that has been collected. The data analysis process is carried out through a number of mutually exclusive stages related in a way cyclical and iterative. Stage First is data condensation, where researchers carry out the process of sorting, simplification and abstraction to the raw data that has been extracted from various source For focus attention to the most relevant information with question research. Stage second is presentation of data, where the data has been condensed Then arranged and organized to in matrix, chart, or narrative structured based on themes that have been set in the subtitle research, so that allows researchers For see patterns, relationships, and interconnectedness between data categories in systematic. Stage third is withdrawal conclusions and verification, which are carried out in a way simultaneous during the analysis process ongoing with method interpret meaning from the patterns found, confirm findings with evidence from source others, and do reflection critical to conclusions that emerge. Analysis thematic used For identify themes main thing that appears from literature, analysis comparative implemented For compare perspective from different sources, while analysis content qualitative functioning For dig meaning deep behind the texts studied. Miles, Huberman, and Saldana (2023) explain that qualitative data analysis in studies library is an interactive process that involves data condensation, data presentation, and retrieval ongoing conclusions in a way simultaneous and continuous during the

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research process ongoing.

Testing techniques validity of data in study studies library This done For ensure credibility, dependability, confirmability, and transferability findings study in accordance with research rigor standards qualitative. Credibility test or data trust is carried out through several strategies, namely triangulation source with method compare and do checking cross to information obtained from various type different sources, such as books, articles journals and reports research, for ensure consistency and accuracy of data. In addition In addition, researchers also apply discussion strategies colleagues with discuss findings initial and interpretation of data with colleague academics who have competence in the field related For get input critical and perspective alternative. Dependability test or dependency done through compilation audit trail that documents the entire process and decisions study in a way transparent and systematic, starting from from stage data collection, data condensation, to withdrawal conclusion, so that allows other researchers to trace and verify series of research processes. Confirmability test or data certainty is achieved with ensure that all over findings and interpretations produced truly sourced from the data that can be traced and not is biased or subjectivity researchers solely. Meanwhile that, transferability test done with serve rich and in-depth descriptions about context, process, and findings study so that reader can evaluate Alone to what extent are the results study This can transferred and applied to other contexts that have characteristics similar. Moleong (2022) emphasized that testing validity of data in study qualitative, including studies library, is procedure essential to ensure that findings study own level trust, transferability, dependence, and certainty can accountable in a way scientific.

RESULTS AND DISCUSSION

Transformation of the Role of Islamic Boarding Schools: From Centers of Traditional Education to Agent Peace in the Digital Space

In-depth study to various literature latest disclose that Islamic boarding school middle experience metamorphosis the fundamental role of institutions traditional Islamic education become actor strategic in ecosystem digital peace. Results of the study library show that root historical Islamic boarding school as moral and spiritual fortress of Indonesian Muslim society to become modality possible beginning transition role This ongoing in a way organic. In the context of an increasingly global world connected digitally, Islamic boarding schools No can Again limit self in functions conventional like transmission sciences Islam classic and coaching morals students in the neighborhood closed cottage. Literature latest in a way consistent emphasize that Islamic

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boarding school contemporary has expand range his role with enter realm communication digital public, making room cyber as Medan preaching and struggle new narrative. Shift this is in essence is response adaptive to phenomenon still distribution ideology extremism that exploits vulnerability digital literacy of Muslim communities, in particular generation young, which is precisely during This become target main recruitment group radical through social media platforms and applications message instant. As emphasized by Ahmad, Salim, and Rahman (2022), transformation Islamic boarding school from institution education traditional going to agent digital peace is inevitability historical urgency driven contestation narrative religious in space an increasingly virtual public No unstoppable.

More continue, results studies library identify that foundation main thing that allows transformation role This is the existence of unique and unique social capital owned by an institution others, namely the deep - rooted moral authority of the kiai strong in culture Indonesian Muslim community and a network of alumni of Islamic boarding schools spread across wide until to various remote and cross-country generation. Authority charismatic religious teacher in view public traditional is source very strong legitimacy, so that messages peace that was conveyed through figure religious teacher own Power distant resonance beyond effectiveness communication from formal government institutions even though. A solid and massive alumni network, which was formed through bond emotional and spiritual during go through education at the boarding school Islamic boarding schools, providing infrastructure social ready mobilized For disseminate counter-narrative to understand extremism in a way fast and widespread across various digital platforms. Both elements of social capital this, in framework digital transformation, metamorphosis become strength powerful communication, where the kiai transform become a digital Key Opinion Leader (KOL) who has loyal followers, while alumni network functions as nodes distribution effective and reliable information in their respective communities. Arifin and Hidayat (2023) stated that that spiritual capital is in the form of authority kiai and network students cross generation become strength unique Islamic boarding schools that do not unmatched by actors peace other in ecosystem Indonesian digital communications.

However, the discussion more critical from perspective academic contemporary give notes reflective that transformation role This No ongoing in a way uniform throughout spectrum Islamic boarding schools in Indonesia. There are gap significant digital adaptation between modern Islamic boarding school based on technology in urban areas with Islamic boarding school traditional Salafiyah in rural areas that are still dwelling on limitations infrastructure and resources Power human. The gap This potential create inequality in contribution Islamic boarding school to

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project national digital peace, where Islamic boarding schools that have awake technology will the more dominant his voice, while Islamic boarding school traditional which has authority religious that is not lost strong precisely marginalized from the contest arena digital narrative. More far away, appear question critical about to what extent the authority kiai who is charismatic and sometimes personal can transformed to in digital communication formats that tend to nature egalitarian, horizontal, and participatory. The digital field has very different characteristics with structure communication in the environment Islamic boarding school traditional hierarchical, where students own compliance absolute to kiai, while digital netizens have freedom For choose, criticize, even ignore the authority that is considered No relevant with their personal preferences. Rahman, El- Muhammady, and Shahab (2021). critical questioning to what extent the authority charismatic religious teacher traditional can in a way effective transformed to in architecture digital communication tends to horizontal and horizontal participatory.

On the other hand, optimism to transformation role this also gets runway solid theoretical from perspective sociology communication, where the Islamic boarding school viewed as structure mediation (mediating structure) that bridges Muslim netizens with narrative moderate and authentic religion. In context this is a boarding school operate function crucial intermediation, namely translate complex Islamic teachings to in easy language and format digested by the digital generation without lost essence and depth spiritual function intermediation This become increasingly vital to remember trend generation young Muslims for look for references religious in a way instant via the internet, which unfortunately often dominated by content from sources that are not own authority adequate knowledge. Islamic boarding school with tradition sanad clear and well - maintained knowledge own legitimacy epistemological For straighten out distortion understanding religious activities that are rampant in cyberspace. The presence of Islamic boarding schools in the digital space with thus No just a communication strategy, but also a calling not quite enough answer science For guard purity and moderation Islamic teachings in the midst current information that is often misleading. The same thing expressed by Mansour, Hassan, and Karim (2022) who emphasized that authority epistemic and network social Islamic boarding school give capacity unique For operate function intermediation narrative between authentic Islamic teachings with vulnerable digital Muslim generation to disinformation religious.

Counter-Narrative Based on Islamic Boarding School Values: Moderation Religious as Frame Key Message

Research result studies library in a way comprehensive confirm that the counter -narrative

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strategy developed by Islamic boarding schools in ward off online extremism is based on a framework values intrinsic tradition Islamic boarding schools, in particular paradigm moderation religious or wasathiyah which becomes soul education Islamic boarding school throughout its history. Review to diverse source literature show that instead of adopt approach confrontational nature reactive and potential create increasing polarization sharp, Islamic boarding school in a way intelligent choose For frame messages his peace in narrative positive which emphasizes the teachings of Islam which are inclusive, friendly and full of love darling (rahmah). Approach This in fact is manifestation from understanding deep Islamic boarding school to psychology communication, where the narrative is constructed on base hatred and confrontation only will strengthen resistance and deepening segregation social. On the other hand, the narrative that is constructed with foundation love, brotherhood humanity (brotherhood) human), and respect to diversity own Power distant lure more strong For embrace possible audience currently is at in phase search identity and vulnerability to persuasion ideology radical. Counter-narrative Islamic boarding school No designed For win debate theological with group extremists, but rather For win hearts and minds of the Muslim audience who become target struggle influence. Yunus, Syahputra, and Fauzi (2024) explained that counter-narrative digital peace developed Islamic boarding school fundamentally based on epistemology moderate Islamic Ahlussunnah wall Congregation as antithesis narrative to the spread of takfiri ideology group extremist transnational.

Discussion more deep to findings This leading to identification three pillars of narrative the main thing that is consistent appear in counter-narrative Islamic boarding school. The first pillar is reinterpretation progressive to the concept of jihad, which is massive misunderstood and reduced by the group extremist become just action violence physical. Counter-narrative Islamic boarding school deconstruct understanding narrow This with return the meaning of jihad to its broad and comprehensive spectrum, includes intellectual jihad oppose ignorance, spiritual jihad against air lust, social jihad oppose poverty and injustice, as well as digital jihad against disinformation and speech hatred. The second pillar is strengthening narrative Love homeland (hubb al- wathan) as an integral part of faith, which is characteristics typical of Indonesian Islam which has become the DNA of Islamic boarding schools since the struggle independence. Narrative This become fortress very effective ideology against the propaganda of the caliphate transnational companies that strive deconstruct identity Indonesian Muslim nationality and replace it with abstract and ahistorical global identity. The third pillar is rejection firm to practice takfirism or disbelief fellow Muslims, who became door enter main radicalization, with emphasize return teachings Ahlus

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Sunnah wall The congregation that forbids declare to be an infidel fellow Muslims during Still say creed and practice obligation religious basis. This anti-takfir narrative projected For build resistance ideological among current Muslims main thing so as not to easy provoked by group propaganda radicals who often start recruitment with implant doubt to Islam individual and environment social. Wahid and Zuhri (2021) identified that counter-narrative Islamic boarding school in a way consistent promote three thematic pillars main, namely reinterpretation concept of jihad, planting mark Love homeland, and rejection to culture of takfir, as foundation discursive moderation religious.

literature review also revealed format and packaging aspects the message that becomes key effectiveness counter-narrative Islamic boarding school in reach digital generation. Islamic boarding schools show capacity amazingly adaptive with transform substance teachings classic sourced from the yellow book to in an attractive, easy-to-use digital content format digested, and appropriate with pattern consumption information generation cutting - edge infographics that combine Islamic calligraphy with modern visual design is becoming one of the mainstay formats For convey messages peace in a way concise However strong visually. Short video duration One until three minutes that show advice religious teacher with background environment peaceful and beautiful Islamic boarding school produced in a way massive for platforms like Instagram Reels, TikTok, and YouTube Shorts. No missed, Islamic memes wrapped in with fresh humor but loaded moral messages go viral and spread in a way organic among child young Muslims. Formative strategies this is basically is response intelligent to reality range the increasing attention span of the digital generation short, demanding messages religious packed in a way instant, entertaining, but still substantive approach This at a time refute the stigma that Islamic boarding school is institutions that are rigid, jumud, and stuttering technology, which has been This often attached in a way No fair. Santoso, Hidayatullah, and Mujahidin (2023) emphasize that transformation messages moderation religious based on yellow books to in digital content formats such as infographics, short videos, and Islamic memes is a communication strategy significant adaptive For reach generation young Muslims.

However Thus, the discourse critical in discussion academic highlight potential reductionism and simplification possible exaggeration happen when teachings complex and religious depth epistemological packed in a versatile digital communication format concise and instant. The concerns that arise is that messages moderation religion that is conveyed in meme or short video format potential lost nuance, context, and foundation necessary argumentative For build complete and deep understanding. Oversimplification can result in messages counter-

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narrative Islamic boarding school No Far different from contents religious shallow others who have flood digital space, so that lost differentiation and value he added. More far away, there is risk that audience only consume messages peace in a way superficial without internalization true values, which in turn No will Enough tough For fortify they from exposure narrative possible extremism present with more packaging systematic and argumentative. Therefore that, a communication strategy is needed multi- layered communication strategy where the content short and viral works as door entry (entry point) that directs audience to more content deep like articles, podcasts, online studies, and digital learning platforms that provide greater understanding comprehensive about moderation religious. El- Muhammady, Osman, and Ali (2022) criticized potential simplification message moderation religious in digital micro-content format that can remove depth theology and context crucial history For build understanding resilient religion.

Communication Strategy Multidirectional: Collaboration Kiai, Santri, and Digital Platforms

Results of the study to relevant literature disclose that Islamic boarding school implement communication strategy architecture that is multidirectional and multidimensional in operate his role as agent digital peace. This strategy in a way intelligent blend top-down approach that utilizes hierarchy and authority traditional Islamic boarding school with bottom-up approach that encourages participation and creativity community students as root digital grass. At the top-down strategy level, the figure religious teacher as spiritual leader as well intellectual public positioned as a Key Opinion Leader (KOL) who produces and disseminates narratives peace through canals official Islamic boarding school. Kiai No only play a role as source references to religious fatwas, but also as communicator the public who convey messages nationality and humanity in contextual language with issues current current become attention public. The moral authority attached to public figures religious teacher give Power persuasion that is not owned by influencers or regular buzzers on social media, where every uploads, comments, or clarification delivered by the kiai own effect significant resonance among his followers. Presence kiai on digital platforms with thus No just become social media users, but rather become guard gate discursive gatekeeper that determines direction and quality conversation public about issues religious. Rasyid and Al- Faruqi (2022) describe What is the top-down communication strategy of Islamic boarding schools ? put figure religious teacher as an organic influencer who has moral credibility and capacity For form discourse public among digital Muslim community.

In a way parallel and complementary, Islamic boarding schools also develop bottom-up

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communication strategies that mobilize creativity and digital literacy of the next generation young students as manufacturer content peace. The students, who generally originate from circles generation Z and millennials, have understanding intuitive to landscape, trends, and language digital platform communication that is not owned by generations senior clerics. They capable translate messages unearthed peace from recitation and study of the yellow book to in visual language, memes, narrative short, and appropriate content format with appetite generation peers. With thus, students transform from object passive education peace become subject active role as micro -influencers in the community their respective digital friendships. Approach this is very effective Because messages peace disseminated through peer-to-peer communication that has level trust and connectedness more emotional tall compared to with communication One direction from figure authority. This strategy also simultaneously functioning as laboratory development capacity building for students For hone skills digital communication, thinking critical, and production content creative that will be very useful for the future they. More from that, involvement active students in production counter-narrative foster a sense of ownership towards mission peace Islamic boarding schools, which in turn strengthen commitment and consistency they in spread messages moderation religious. Mahmud and Sutrisno (2023) highlight that bottom-up strategies that empower students as manufacturer content peace create mechanism organic peer-to-peer communication and has Power reach exponential in the segment audience young.

Dimensions third from communication strategy multidirectional This is development partnership cross sector (cross-sector partnership) involving collaboration strategic between Islamic boarding school with social media platforms, institutions government and organizations public civil. Collaboration with social media platforms such as YouTube, Meta, and TikTok become very important in context strengthen digital literacy of Islamic boarding school students through training programs together, and For get support technical in matter moderation content and amplification range contents peace. Meanwhile that, partnership with government through national ministries and agencies countermeasures terrorism give umbrella policy, support source power, and integration of counter-radicalization programs Islamic boarding school to in a more national strategy wide. Collaboration with organization public civil, especially those working in the field of peace, rights basic human beings and freedom religious, open access to networks, knowledge, and practices Good international in development narrative alternative oppose extremism based violence. Multi- stakeholder partnership This create ecosystem collaborative that allows Islamic boarding school For strengthen its capacity, expanding its reach, and protect

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himself from attack come back group intolerance in cyberspace. Approach This mark shift from the struggle model oppose extremism of a nature solitary and compartmentalized towards a more digital mutual assistance model in accordance with Spirit solidarity social Indonesian society. Masduki and Rahman (2021) stated that that multi- party collaboration between Islamic boarding schools, digital platforms, government, and society civil is essential whole-of-society approach For create a resilient digital ecosystem to penetration narrative extremism.

In further discussion analytical and reflective, communication strategy multidirectional running Islamic boarding school This can reviewed through lens theory communication participatory which emphasizes the importance of dialogue, empowerment, and equality in the communication process. This model clear break in paradigm linear and one-way communication direction that has been This often dominate campaign counter-radicalization carried out by state institutions, where society only positioned as recipient passive messages that have been designed from above. On the other hand, Islamic boarding schools through its multidirectional strategy create room more communication democratic, where kiai, santri, and partners external each has valued roles, voices, and contributions in orchestration narrative peace. However Thus, harmonization third this strategic path is not without challenge. Required mechanism strict coordination and curation For ensure consistency messages all over channel communication, remembering existence potential divergence or even contradiction between content produced top -down by the kiai with content generated bottom -up by students. The difference preference language, style communication, and emphasis issue between generation kiai and generation students potential cause fragmentation messages that can confusing audience. Therefore that, Islamic boarding school need develop kind of umbrella narrative shared narrative framework that becomes reference for all over element communicator Islamic boarding school, however still give room flexibility creative for each actor in accordance with segment targeted audience. Hassan and Wahid (2024) remind that without framework narrative jointly agreed communication strategy multidirectional risky create dissonance counterproductive messages to credibility Islamic boarding school as communicator peace in digital space.

Digital Challenges and Resilience: Overcoming The gap Literacy until Radical Infiltration

Study results library in a way honest and comprehensive identify a series multidimensional challenges faced Islamic boarding school in operate his role as agent digital peace, which can categorized to in internal challenges and challenges external mutually related. In the internal dimension, the gap digital literacy (digital literacy gap) becomes the most prominent and

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fundamental issues. Although Lots Islamic boarding schools, in particular modern Islamic boarding schools, have show impressive digital adaptation, reality on the ground show that part big Islamic boarding school traditional, especially those in rural and interior areas, still struggling with serious limitations in matter infrastructure technology, stable internet access, and capacity source Power capable human being operate and manage digital platforms professional. Gap This create a worrying irony, where Islamic boarding schools that have authority deep and respected religion precisely No own means For speak out teachings moderation to digital space. As a result, digital space then filled and dominated by actors who may own capacity powerful technology, but No own depth and authority equivalent Islamic knowledge, so that narrative circulating religious beliefs become lame and often misleading. The gap This No only problem access technology, but also concerns gap capacity pedagogical in integrate digital literacy to in curriculum education Islamic boarding schools that have congested with material religious. Ibrahim, Hanafi, and Syamsuddin (2023) identified that disparity digital infrastructure and inequality competence source Power man between urban and rural Islamic boarding schools are fundamental obstacles that hinder contribution equivalent all over Islamic boarding school in project digital counter-narrative.

Other internal challenges revealed from analysis literature is existence resistance cultural from part element Islamic boarding school to penetration more digital technology in to environment education. Concerns that uncontrolled exposure to the internet and social media under control will bring impact negative to morality and focus Study students No fully No based on, considering many content negative in cyberspace. However, that attitude is too much protective and isolationist risky counterproductive Because precisely will make students No Ready face the reality of the digital world when they go out from environment protected Islamic boarding schools. Students who are not equipped adequate digital literacy precisely will become more prone to to exposure to extremist propaganda when they Finally access the internet online independent without adequate guidance and filters. Therefore that, Islamic boarding school need find the right balance between guard values and environment conducive education with prepare students become Smart, critical, and empowered digital citizens. Paradigm that digital technology is threats that must be kept away need shifted become paradigm that digital technology is Medan preaching and struggle that must be entered, understood, and conquered For goals kindness. Ghazali, Rahman, and Ismail (2021) highlight existence tension between attitude protective Islamic boarding school in guard morality students with urgency equip students with competence digital literacy as fortress face the reality of the cyber world that is not unavoidable.

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In dimension challenge external, literature in a way consistent highlight two threat serious issues faced Islamic boarding school in activism peace digital, namely attack cyber organized and infiltrated discursive by actors radical. Attack cyber attacks experienced by social media accounts and digital platforms owned by Islamic boarding school is not just disturbance technical usual, but is a systematic strategy For silencing and delegitimizing voices moderate. Forms attack it is very diverse, starting from from hacking account, website hijacking, raid column comments by accounts anonymous (troll army), until campaign purposeful disinformation For damage reputation kiai and institutions Islamic boarding schools. Attacks This aim For create effect expected chilling effect can make Islamic boarding school think repeat For Keep going active speak out narrative peace in space digital public. On the other hand, infiltration discursive happen when affiliated accounts with network extremist in a way systematic infiltrate to in spaces discussion on the channel Islamic boarding school, no For arguing in a way open, but For spread doubt, spreading propaganda smooth, and recruit sympathizers in a way shrouded in between audience present. Tactics this is very dangerous Because utilise reputation and credibility Islamic boarding school as guise For reach possible Muslim audience No will they get If use channel they themselves. Ningrum and Hakim (2024) documented in a way systematic pattern attack cyber coordinated and infiltrated discursive by network account anonymous to on the Islamic boarding school digital platform as a strategy for silence voice moderate and creative digital environment that is not safe. Systematic means think about all component with consider the role of each component and how interact One each other so that set goals can achieved completely (Azmi et al., 2022).

Face to face with challenges mentioned, the discussion deep to literature precisely show description the digital resilience of Islamic boarding schools is admirable and worthy appreciated. Resilience This manifested in a series innovation and adaptation strategic actions taken Islamic boarding school For No just survive, but also strengthen its position in the middle onslaught challenge. One of the form the most prominent resilience is initiative training program development journalism citizen journalism based cottage Islamic boarding schools, which are special train students and alumni to become journalist able citizens produce contents news and information professional, factual and appropriate peace with rules journalism. This program No only increase capacity production content, but also build awareness critical students to danger disinformation, hoaxes, and propaganda, so that they No easy manipulated by narratives extremism that often packed with sophisticated propaganda techniques. Initiative other is formation system moderation community moderation system on Islamic boarding school digital

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platforms, where students and alumni are trained and empowered For in a way active monitor, filter, and respond comments containing speech hatred, provocation, or radical propaganda in the column discussion canals Islamic boarding school system This create mechanism defense more community effective and sustainable compared to only rely on automatic filters from platforms that are often No sensitive to nuances language and context local. Iskandar, Fauzi, and Lestari (2022) stated that that development capacity journalism inhabitant based Islamic boarding schools and formation system moderation community is manifestation resilience adaptive transforming Islamic boarding schools digital threats become opportunity strengthening capacity institutional.

More far, discourse academic about digital resilience of Islamic boarding schools This open room more reflection wide about the need build ecosystem protection collective (collective protection ecosystem) for actors peace in the digital space. Experience Islamic boarding school show that actor peace No Can left alone fight alone face attack organized from group intolerant who have source high power and determination. Required more solidarity concrete from social media platforms in give protection and support technical for accounts that are active promote peace, such as verification account priority, protection from attack cyber, and support amplification content positive. The government also needs to present with give protection strict laws towards activists digital peace that becomes target intimidation and terror, as well as ensure that digital space does not become zone of impunity for distributor hatred. Meanwhile that, society civil can contribute in provide support psychosocial, mentoring law, and moral solidarity for activists digital peace that is experiencing attacks. Ultimately, resilience Islamic boarding schools that have proven This can be a role model and inspiration for institutions religious other in build digital resilience for face threat continued extremism evolve along with development technology. Zahra, Hidayat, and Rahman (2024) call for it the need development ecosystem protection collective involving digital platforms, state regulators, and networks public civil For ensure safety and sustainability activism digital peace based community religious.

CONCLUSION

Based on results study studies libraries that have been done, can concluded that Islamic boarding school has experience transformation the fundamental role of institutions education traditional become agent strategic digital peace with utilizing social capital unique in the form of the moral authority of the kiai and a solid alumni network as foundation communication counter-narrative. Islamic boarding school in a way consistent frame message his peace in framework

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moderation religion that emphasizes reinterpretation of jihad, love homeland, and rejection to takfirism, which then packed in attractive digital content format in accordance preference generation young. The communication strategy implemented nature multidirectional through synergy top-down approach that relies on religious teacher as a Key Opinion Leader, a bottom-up approach that empowers students as micro -influencers, as well as partnership cross sector with digital platforms and government. Although face challenge gap internal digital literacy and attacks cyber as well as infiltration radical in a way external, Islamic boarding school show resilience highly adaptive through journalism program development inhabitant based cottage and formation system moderation community.

Implementation from results study This leading to development curriculum integrated digital literacy throughout level education Islamic boarding schools that combine skills technical media social with deepening values moderation religious in a way balanced. Government need form scheme mentoring and grants digital infrastructure that is special target Islamic boarding schools traditional in rural areas for bridge gap access and capacity technology. The Ministry of Religion together with social media platforms can designing an incubation program content peace where the students are get training production content creative at a time mentoring from the kiai as curator message religious system protection cyber collective need built through collaboration between the National Cyber and Crypto Agency, the police, and the association Islamic boarding school use give response fast to digital attacks and intimidation to accounts peace Islamic boarding school. Communication forum regular between manager Islamic boarding school digital channel need facilitated as room share practice good, coordination counter-narrative to issues actual, as well as compilation framework narrative together with the guard consistency message peace across platforms. Finally, research advanced based the field is very necessary For measure in a way empirical effectiveness and reach impact counter-narrative Islamic boarding school to change attitude and resilience ideological audience young Muslims towards exposure narrative online extremism.

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